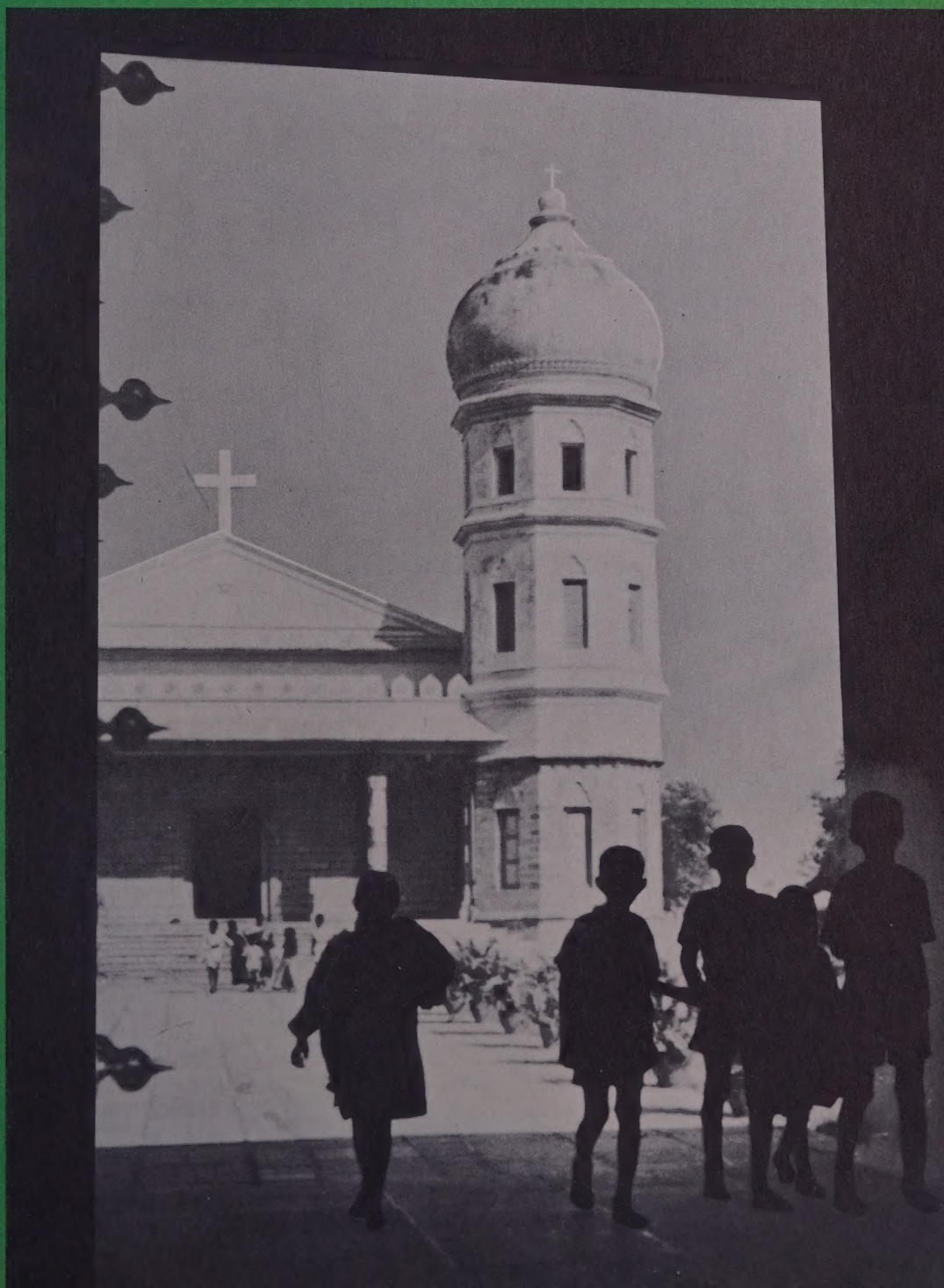


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NOVEMBER 1956



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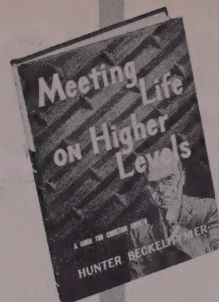


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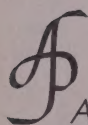
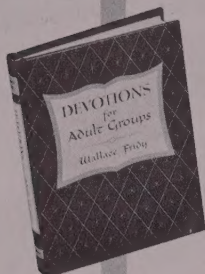


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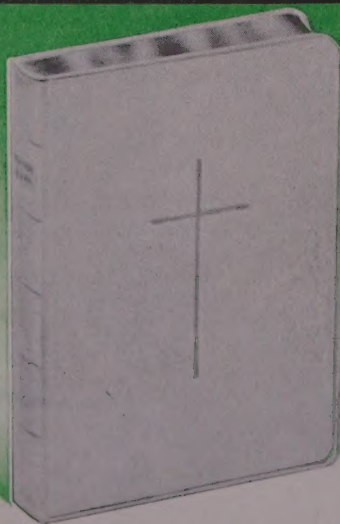


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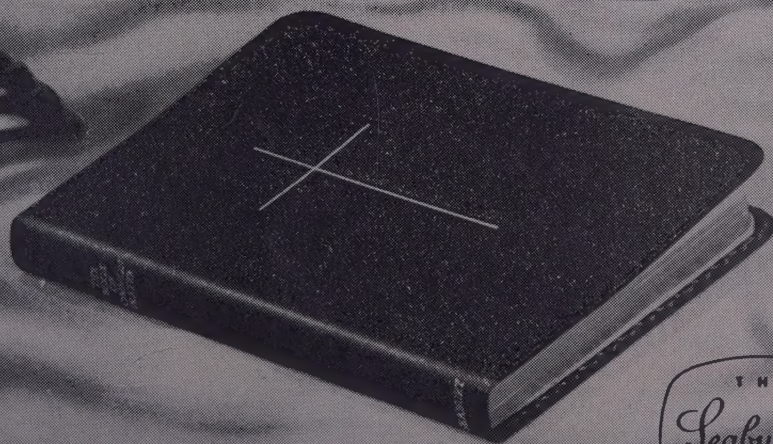
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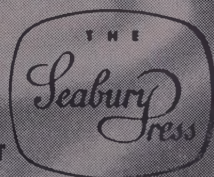
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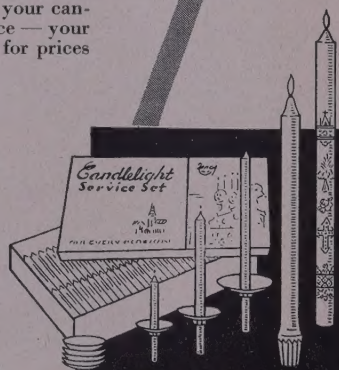
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Turning the Pages

HERE is good news for FORTH readers, especially the record collectors and hi-fi fans: a regular column of record comment and chat by James Gunn will begin in the December issue. Mr. Gunn who is a member of St. George's Church by the River in Rumson, New Jersey, was a leader in the development of hi-fi recording during more than a decade's service as artists and repertoire director of the World Broadcasting System and a recording supervisor for Decca. Currently he is director for the National Council of Churches of the National Radio Pulpit and Let There Be Light. He also directed the radio program, Thy Kingdom Come, aired during 1954-56 over 118 NBC stations, and produced *So Will We Sing*, a record album of church music for broadcasting.

Mr. Gunn's December column, of course, will discuss Christmas recordings. Throughout the year he will give particular attention to recordings appropriate to the seasons of the Church year and special occasions in the Church. This column is one that no Churchman will want to miss and we welcome Mr. Gunn to our family of special contributors.

Forth for Christmas

Mr. Gunn's new feature is but one of the many exciting things that your editors have arranged for the Christmas issue. And it is not too early for you to make up your list of friends and neighbors to whom you will send FORTH as a Christmas greeting; a greeting that is renewed month by month throughout the year. It is economical, too. Christmas gift subscriptions are available at special reduced prices: three subscriptions for \$3.50; five for \$5; a saving of \$1.25. And with every subscription we will send a card announcing your gift—a beautiful reproduction of the December cover of FORTH—a photograph of a thirteenth century French Madonna printed against a rich background of royal red. A convenient order form is enclosed in this issue. I hope all who read this column will send in their gift orders promptly.

continued on page 4

FORTH

VOL. 121 NO. 10
NOVEMBER 1956

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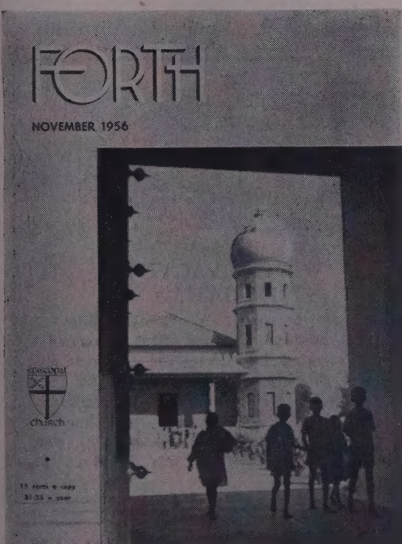
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THE COVER. Dornakal Cathedral is spiritual center for thousands of members of Church of South India, first organic union of episcopal and non-episcopal Churches (Forth, December, 1955, page 10). Delegation of American Churchmen has returned from visit to South India (see page 8) and will present a report of their observations to General Convention's Joint Commission on Ecumenical Relations.



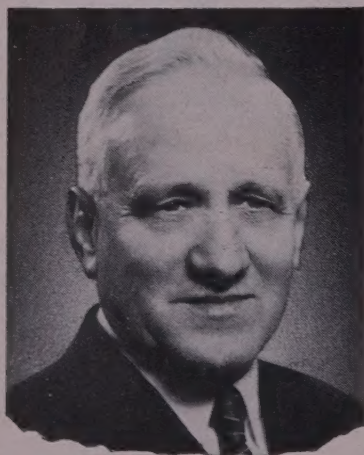
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He came to the Eskimo on vessels without a compass, voyaging through perilous ice-fields. He shared famine with them in their snow-villages, joined them on treks to outposts where no other white man had ever been. For more than forty years he risked his life countless times to bring them the gospel of Love. Here is the adventure-filled and inspiring story of this man who opened the Far North to the Word of God. *Illustrated with photographs.*

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Turning the Pages

continued from page 2

It's Mighty Important

Recruiting is one of the top concerns in America today. Industry constantly seeks new ways to interest and to enlist promising young men and women in engineering and other scientific careers. The Church long has recognized the urgency of presenting the claims of the ministry to young men as they begin to think of their life work.

At the General Convention in Honolulu last year, the Bishop of New York, as chairman of the National Council's Committee on Recruiting, presented a significant report. Since Honolulu, that report and the whole work of recruiting has been implemented by the work of a full time secretary to that committee, the Rev. Ellsworth E. Koonz.

Elsewhere in this issue (page 10) Mr. Koonz discusses some aspects of recruiting as he has come to see it after a year's intensive work during which he has talked with hundreds of people both inside and outside the Church: bishops, parish clergy, directors of Christian education, laymen and women, leaders in diocesan and parochial work, college clergy, school, college, and seminary teachers, leaders in vocational guidance work, and teachers, doctors, and nurses. He has also participated in many conferences on the Christian vocation and in meetings of the Department of the Ministry of the National Council of Churches. Despite his wide contacts he hopes that readers of FORTH will share with him any comments or suggestions they may have on this question of recruiting for the ministry and other Church work. It's mighty important and affects the whole life of the Church.

The article on page 10-11 is but one of many on this vital subject that Mr. Koonz and others will write especially for FORTH in the months ahead.

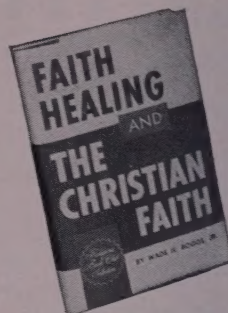
We Went to Mexico

Another feature in this issue is *Pilgrimage To Mexico* (pages 12-13). In recent weeks I have received many letters from individuals who went to

continued on page 5

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really heal?

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Turning the Pages

continued from page 4

Mexico this past summer and I wish I could share them all with you, but these excerpts from the letter of a retired army colonel are representative of all:

"My wife and I, as our mutual silver anniversary present, joined the seventh Pilgrimage to Mexico. Both of us have travelled extensively and lived overseas, so it is against a background of some experience that we say the pilgrimage was remarkable for the capability with which it was conducted, for the judicious selection of itinerary, and for the very reasonable cost.

"Certainly to my wife and myself, and I feel sure to the other travellers as well, some contact with the brave work carried on by the small Church in Mexico, and the sight of the crying need for a religion which 'considers the worship of God enhanced by decent living conditions' gave us something to think about and to tell about in our home parishes."

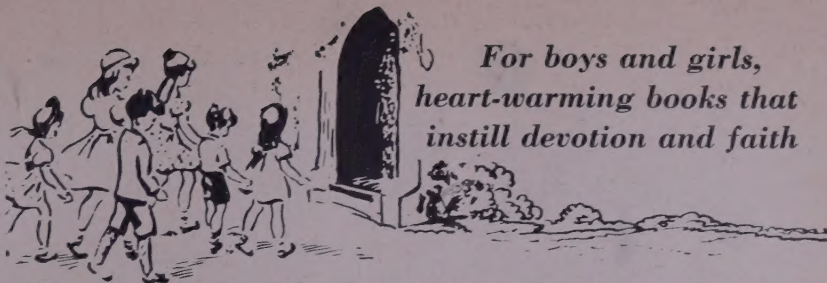
Not First

Be alert, classes in journalism are taught, to stories which contain "firsts," "musts," or "bests." Such stories, however, are dangerous and need to be checked and double checked with extraordinary care. Apparently FORTH editors heeded the first and overlooked the second admonition in the story, *Essay Contest Winners Meet the Dakota People*, in the September issue. Bishop Sherrill's visit to Niobrara was his first visit as Presiding Bishop but *not* the first visit of a Presiding Bishop. That distinction we are told, but we have been unable to check, belongs to the Rt. Rev. H. St. George Tucker, Presiding Bishop 1938-1946.

The Niobrara story also included some ambiguity concerning the ministry of the Rev. Paul H. Barbour. Dr. Barbour's twenty-seven years on Rosebud are only a part of his South Dakota ministry. The *Journal* of that diocese records that he has been in the diocese thirty-seven years most of which were spent in the Niobrara Deanery.

FORTH is grateful to its friends in South Dakota for bringing these facts to our attention.—W. E. L.

FORTH—November, 1956



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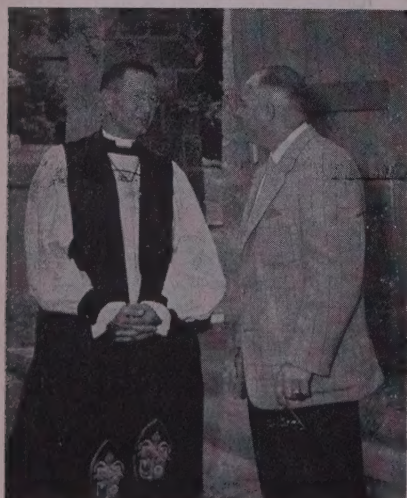
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THREE Episcopal women attended meeting of World Council of Churches central committee in Matrahaza, Hungary (Forth, September, page 7). Left to right are Leila Anderson, Assistant General Secretary for Program, National Council of Churches; Helen Turnbull, Associate Secretary, World Council Department of Co-operation of Men and Women in Church and Society; and Elizabeth Palmer, Executive Secretary of the World YWCA.

Your Church in the News



VACATIONING Bishop of Arizona talks with commanding officer following services he conducted for military personnel at religious retreat house in Berchtesgaden, Germany

ON September 1 St. Timothy's Hospital and School of Nursing in Robertsport, Liberia, and the Massateen Leper Colony at Mbaloma became the property of the Republic of Liberia. Announcement of the historic transfer, approved by the National Council in April, was made by the Rt. Rev. Bravid Washington Harris, Missionary Bishop of Liberia. The sale, at a price of \$100,000, ends Episcopal Church control of St. Timothy's, the only hospital in Grand Cape Mount County. It was negotiated in response to the government's desire to own and operate all hospital facilities in the key centers of the nation.

Most of St. Timothy's employees have been retained by the Government, and the Rev. John F. H. Stewart, M.D., has agreed to remain

as administrator until a suitable secular replacement can be secured. The Rev. E. B. Robinson, principal of St. John's School in Robertsport, will continue a chaplaincy service.

St. Timothy's began officially in 1909, with Sarah E. Conway, a nurse, in charge (FORTH, March, page 22.) A doctor took over in 1922, and the hospital has expanded steadily to meet the needs of the people. Its present capacity is forty beds. Eight hundred and sixty-one in-patients and 9,904 clinic patients were treated during 1955. The school of nursing was opened in 1946 by Dr. Frank K. Mears, Jr., who also supervised removal of lepers from a colony on Massateen Island to the superior government-donated site now in use.

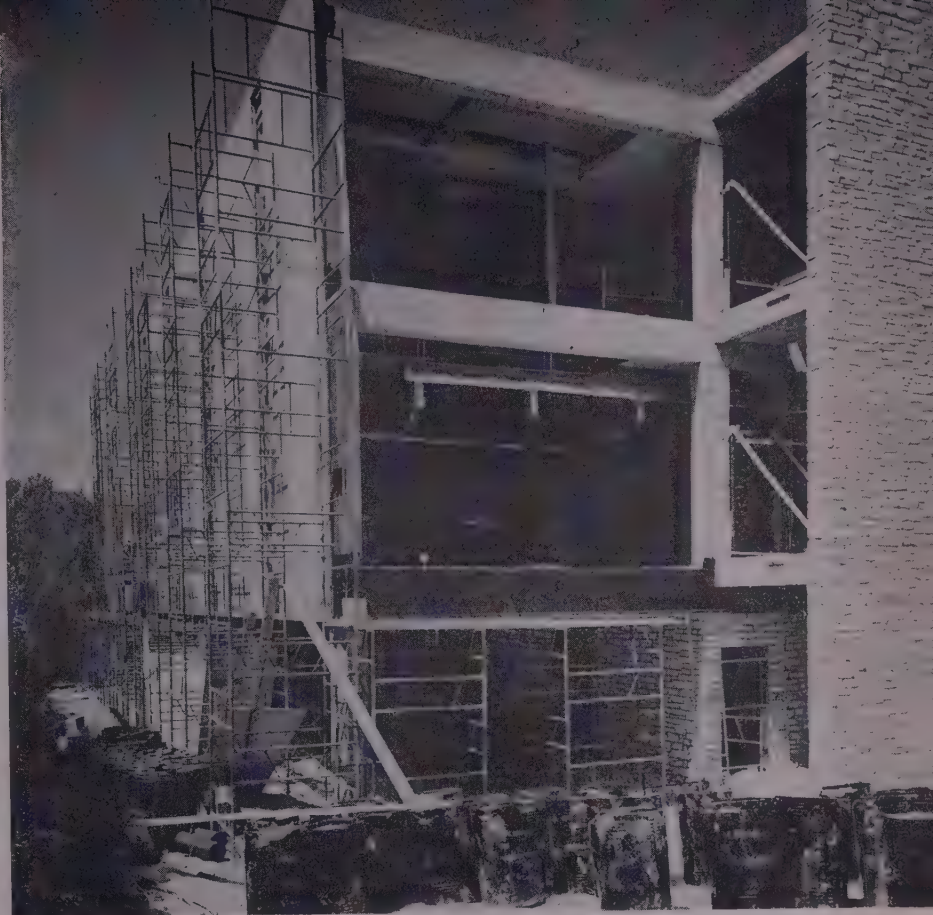
THE Rt. Rev. Arthur C. Lichtenberger, Bishop of Missouri, became acting chairman of the delegation to visit the Church of South India this summer when the Rt. Rev. Norman S. Binsted, Missionary Bishop of the Philippines was stricken with a circulatory ailment in Bombay.

Bishop Binsted was advised by doctors to return to Manila for tests

and treatment after his legs collapsed and he was unable to stand or walk except for brief periods. The Presiding Bishop recently reported that "Bishop Binsted is in the hospital under competent care and the hope is that with rest and treatment, he will be back to health and strength again."

Following Bishop Binsted's illness the delegation (FORTH, March, page 7) split into two groups to continue its tour and evaluation of the Church in South India for presentation to the Joint Commission on Ecumenical Relations. A report on the visit to South India by the Rev. Gardner M. Day will appear in an early issue of FORTH.

"HOLY CROSS MISSION, Bolahun, Liberia, is in the throes of installing wiring and poles for an electric system for the hospital, schools, and certain of the private dwellings," writes the Rt. Rev. Robert E. Campbell, O.H.C., retired Missionary Bishop of Liberia. "Several houses already are wired and we are expecting a trained man to come for the installation of the diesel dynamo."



CHURCH HISTORICAL SOCIETY's headquarters have been moved from Philadelphia to library at Episcopal Theological Seminary of the Southwest, Austin, Texas, built through *Builders for Christ*



RNS

BELL weighing seven hundred pounds, which was cast more than a hundred years ago, will be installed at St. James' Episcopal Church in Florence, Italy. Architect and painter Gordon Morrill of Manchester, Mass., is donating bell to St. James' where he serves as vestryman for the part of each year he lives in Italy. The old bell was once the official town signal in Newcastle, Maine.

"Ever since we opened the mission the matter of transport has been a tremendous problem. We are happy to report that this is being solved by the two Land-Rovers and by the newly cut bush road through to Sierra Leone. Formerly it took us the best part of a week to bring in supplies.

"We have garden products a-plenty for food, but the matter of fresh meat and fish has long been a problem. For meat we have to depend on the local hunters and Mandingo cows; but fish we are preparing to grow ourselves. A large fish pond is being constructed on the mission property, which will be stocked with fish from the government hatcheries at Suacoco.

"Counting the outstations and the three central schools at Bolahun, we have about four hundred children under our care, ABC's through high school, with adequate religious instruction in every grade.

"The hospital averages about one thousand patients a month, and more than 150 lepers are in the process of being cured at Mbalatahun, about a mile away."

THE LABORERS ARE FEW

Committee on Recruiting seeks awakened responsibility in the parish. A young man's call to the ministry may come through you.

By The Rev. Ellsworth E. Koonz

IN its report to the General Convention of 1955, the Joint Commission on Theological Education recorded a shortage of 806 parochial clergy. This figure compared with one of 688 in 1952. The figures are not based on "estimates from bishops, but by a formula which assumes that one man can serve three churches of less than one hundred communicants each, and one church of one hundred to five hundred communicants, while larger parishes need at least two men."

At the end of the past academic year, the church training centers for women, St. Margaret's House in Berkeley, Calif., and Windham House in New York City graduated less than fifteen women trained to be college workers, directors of Christian education, missionary teachers, etc. There were more than one hundred positions available for these graduates!

The National Council's Committee on Recruiting has been directed by General Convention "to give leadership and direction to the Church's work of recruiting men for the ministry and women for full-time service in the Church."

While there is no doubt that the figures cited and the conclusions which may be drawn from them are of great importance, the committee believes that the need for its work is best seen at the parish level. Hundreds of parishes send very few of their sons into the priesthood. Scores of them, some among the largest, have had no candidates in the past fifty years. Others have excellent records with hardly a year in which

there are not one or more men studying at a seminary.

It seems most unlikely that the reason for this great discrepancy is that there is good material in those parishes which do send men to the bishop and none in those that do not. It would seem, rather, that while there are parish priests who themselves understand the work of the ministry and are able to communicate that understanding to young people and their parents in an eye-opening and winning way, there are hundreds of parish priests who do not.

We would all agree that the real work of recruiting men and women belongs primarily to the leadership of the parish in which the prospective candidates live and are known. Because this is so obviously and rightly so, I want to stress the fact that the work of the committee is

less that of actual recruiting (i.e. seeking out and talking with young people) and more that of analyzing the factors which contribute to the problems and developing sound policy to solve it.

That we need to study and pray about this throughout the Church today is strikingly seen in the fact that more than half the men studying in our seminaries today did not grow up in the Episcopal Church! While we may take real pride in the hundreds of men who come into the Church while in college and in later years and then decide to study for Holy Orders, we must look with honesty at our failure to present church work as a live option for our own young people in their high school years when most of them are making decisions about life work.

As I talk about my work with clergy and laity I get all kinds of reactions to recruiting. There are those who feel that a call to the work of priesthood is entirely from God and that we have no right to meddle in any way either by en-



• MR. KOONZ is Executive Secretary of the National Council's Committee on Recruiting.

POINT is emphasized by the Rev. Ellsworth E. Koonz at one of three pilot conferences conducted in the Diocese of Minnesota by the Committee on Recruiting. Total of fifty-eight clergy discussed responsibility for recruiting in parishes where prospective clergy and women workers live.



I present unto you these persons present . . . More than eight hundred parochial clergy are needed.

couraging or discouraging. At the other extreme there are those who say that we must "compel them to come in."

However much we feel that we should or should not use the technique *God Needs You!*, we are surely right to attack the bad theology of the "no-right-to-meddle" people. The Church into which we are baptized is the Body of Christ, His presence in the world today. Weak and imperfect though we are, we are His instruments: His mind, His mouth, His hands, His feet; and we are called to do His work. *Truly, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.*

What we do or do not do, matters.

We are responsible creatures. In his own wisdom God has given to us fallible men a task no less than he gave his perfect Son. The humility of the Incarnation *began* in Jesus of Nazareth. It is *continued* as God himself is willing to limit himself in mysterious ways that his work may be done *through* us men.

That God speaks in the catastrophes of nature, in war and in peace, in mysterious visions and in dreams, in the inexplicable which we call miraculous—these we cannot and would not deny. But, as far as we men can see, the greater part of his communication to us and his work with us comes through our fellow men, through the Church, and through the priestly and prophetic ministries of this and former times.

To the people who say that we

"have no right to meddle in these things" I believe we must answer: that God intends his calls of young people to the office and work of priesthood and other service in the Church to come *through* their parents, their friends, and their parish priests. Our Lord depends upon his Body, the Church in all its members, to interpret to its young people anew in each generation the call to the work of ministry.

In these years there is taking place in all the communions of Christendom stimulating discussion of the true responsibility of the laity. In recent months the ecumenical movement has published discussions to which Roman Catholic, Eastern Orthodox, Anglican, and Protestant thinkers have contributed. These studies indicate that clergy and lay people have much to understand about the ordained ministry and its relation to lay discipleship. For great numbers of lay people it appears that ordination is largely a kind of official recognition that here is another man whose "business" is the Church and religion.

We pose this question: "Is the typical layman's view of the ordained ministry a help or a hindrance to the call to it which God would address to so many young people?"

Scores of seminarians with whom I have discussed this say that they entered upon their preparation for Holy Orders with the opposition of their parents—opposition ranging all the way from violent objection and threats of disinheritance to a kind of indifferent resignation:

"Well, if that's what you want—but there's no money in it and it's a headache; you have to satisfy everybody and everybody knows all your business or thinks he has a right to know, etc."

The fact that the parents usually "come around" during seminary years is, perhaps, all the more indication that their original attitudes are born more of lack of information and understanding than of reasoned opposition. The chief goal of the National Council's Committee on Recruiting is to awaken all clergy and laity, especially the parents of our young people to a fresh awareness of the crucial nature of their responsibility.



MISSIONARY BISHOP, the Rt. Rev. Efrain Salinas y Velasco, (left) discusses plans for 1957 pilgrimage with leader and founder, the Rev. Gerhard C. Stutzer of the Church of the Redeemer, Okmulgee, Okla. "Always I shall remember the deep faith of the Mexican people," wrote one tour member . . . "a faith," says Bishop Salinas, "which makes me proud to be their bishop."



DANCE (left) is performed at one of the fiestas given in honor of pilgrims by young Mexican Churchmen at Mexico City, Guadalajara, and Cuernavaca. First stop south of the border was Guadalajara where American Churchmen visited Christ Church (above) and St. Andrew's theological seminary.

DORMITORY at Alejandra provides Christian home for seventy-five boys who come from smaller villages to attend government school. Building was completed by 1953 Youth Offering. Tour also visited Casa Hooker school for girls, Mexico City.



HOLY COMMUNION is celebrated in early morning beside blue-green Pacific at Acapulco Beach. Meditations were held each morning in bus, in churches, and in places of natural beauty. This year forty-three persons of all ages from eleven States went on pilgrimage to Mexico, which has been conducted by Mr. Stutzer annually for past seven years (*Forth*, January, 1952, page 19).



All photographs by Vincent Reese



BOATS took pilgrims to center of cypress gardens at Lake Camecuaro where meditation was conducted. Other stops included St. Michael and All Angels', Cuernavaca (below), and mission at Galeana (below right).

PILGRIMAGE TO MEXICO

Men, women, young people
take journey into faith





MANAGER Lenn McCauley, and curriculum editor, Casey G. Miller, inspect Seabury series

THE Seabury Press will pay its own way within five years. That is our goal," said the Rev. John Heuss, then president of the Press, in the fall of 1961. Now, as the Press enters its sixth year, the goal has become a reality. The publishing house that opened in December, 1955, with a staff of one is now among the fifty largest publishers in the country and one of the ten biggest businesses in the Greenwich, Conn. area, a community of more than fifty thousand people.

Originally set up to publish and distribute the New Curriculum and other courses and pamphlets from the Department of Christian Education, the Press has not only grown in size but has expanded its program far beyond the original plan. Many new projects have been added yearly, so that the Press now offers a variety of services.

Foremost, of course, is the publication of the Seabury Series, materials for Christian education which are prepared by the Department of Christian Education and published by the Press. The result of several years of intensive effort first appeared in the spring of 1955, when the first twelve titles were issued. These included teachers' and pupils' books for grades one, four, and seven, a parents' manual, and vacation church school materials. Four more courses were published in the spring of 1956—underpinners, grades two, five, and eight, and a parents' manual for use with these courses.

SALVE, SEABURY!

Books, Bookstores, and Brief History Add Up to Big Business for Church Publishing House

It is expected that the Seabury Series will be completed through junior high school by the spring of 1957.

New this year, and closely related to the Seabury Series is *Christian Education Findings*, the monthly magazine of Christian Education which is published by the Press for the Department. For many years *Findings* was a four-page bulletin distributed free to the clergy and workers in Christian education. Now it is making its debut as a full-fledged magazine in a handsome new format by nationally known designer, George Samerjan. It will feature practical helps for teachers and church school officers, special articles by authors in the field, and reports of parishes using the Seabury Series.

More than ten thousand active Churchmen now are subscribing regularly to *Findings*.

In addition to the Seabury Series, the Press publishes an impressive number of books of general religious interest. The first Seabury Press list comprised new editions of the first three volumes in the Church's Teaching and the study courses for these volumes. Today, the Seabury catalog numbers more than 250 titles, and it is celebrating its fifth anniversary with the largest list in its history: a total of twenty-four publications for the fall-winter season.

These include sixteen general books, a combination Prayer Book and Hymnal in the large or chancel



NEW BOOKS constantly are added to list of Seabury titles. Editor, the Rev. William H. Crawford (right), and assistant editor, Arthur Buckley, examine first copies of newest publications.



Not photographed by Town & Country

STONE'S THROW from source of much of its published matter, Seabury Press is just across the street from National Council Christian Education Department in Greenwich, Conn. Press grew from one-man operation to big business in five years.

size, the Seabury Vest Pocket Diary for 1957, a religious greeting book, and five publications from the Department of Christian Education.

Among the fall authors are such distinguished names as W. Norman Pittenger, whose *Rethinking the Christian Message* was published October 18; Theodore O. Wedel, canon of the Washington Cathedral and warden of the College of Preachers, who has written an important book for the preaching ministry entitled *The Pulpit Rediscovered Theology*; Erik Routley, well-known British hymnologist, whose latest book, *Hymns and the Faith*, was published on October 25; and James A. Pike, co-author with Howard A. Johnson, of *Man in the Middle*, the Seabury Advent Book for 1956.

One of the most outstanding books on the list is *Great Christian Plays*, edited by Theodore M. Switz and Robert A. Johnston. This unusual volume includes five great medieval plays and a selection of choral readings for presentation by church and other amateur theatrical groups. The material has never before been published in one volume, and it is ac-

companied by complete production instructions, costume sketches, and original music. The late fall will also see the completion of the Church's Teaching with the publication of Volume V, *Christian Living*, by Stephen F. Bayne.

In 1953, the Press began the publication of Prayer Books and combination Prayer Books and Hymnals. In this fine new line, a recently-designed type face was used for the first time: the books are printed from new plates on the best paper available; and the bindings are the handsomest and most durable possible in each price range. They can be identified by the seal on the title page. Three different sizes were followed within the first six months by the new pocket or medium size book, and by the end of the first year seventy different styles were made available.

New books are constantly being added, and the publication of the chancel size Prayer Book and Hymnal brings the total of Seabury Prayer Books and Hymnals to ninety different numbers.

Concurrently with its activities as

a publisher, the Press developed a retail business early in its history, the Seabury Bookstores. Designed to offer the Church a complete mail-order service, the bookstores carry a wide selection of religious books of all publishers: Bibles, Prayer Books, and Hymnals; calendars, greeting cards, and magazine subscriptions; church equipment and supplies from altar ware to parish registers. The new series of Seabury Bookstores catalogs, describing these materials, are sent regularly to the clergy and interested Churchmen. The newest and most complete is the fall catalog.

Another activity of the bookstores is the monthly mailings which go out from Greenwich to approximately forty thousand clergy and laymen, carrying news of new books and other materials to supplement those carried by the catalogs. Together with the bookstore at 281 Fourth Avenue in New York City, the Seabury retail department has become one of the busiest sections of the Press, serving not only the Episcopal Church but people of many Christian bodies from all over the world.

The Will to Do These Things And Power to Perform the Same

AID TO SEMINARIES AND THEOLOGICAL STUDENTS STRENGTHENS SISTER CHURCHES



World Council of Churches

AT Racowica near Belgrade, one of three Serbian Orthodox seminaries in Yugoslavia, has more applicants than its facilities can train, exists almost entirely on outside contributions

CHRISTIAN theological education began in Galilee with a class of twelve. In the mid-twentieth as in the early first century, a man's vocation to the priesthood comes from God, but the task of training him has been delegated to the institution known as a theological seminary.

Today the sister Churches of the Anglican Communion—Eastern Orthodox, Old Catholic, Philippine Independent—are faced with a paradox. The world-wide upsurge of interest in religion that has attracted fresh thousands to God has produced a corresponding need for more clergymen. But, particularly in areas impoverished by war, seminaries face such an uphill financial struggle that they must often turn away a high percentage of the zealous young men who almost literally besiege their gates.

Both independently and through the agency of the World Council of Churches the Episcopal Church's



POSTULANTS in Philippine Independent Church study side by side with Episcopal seminarians at St. Andrew's, Quezon City



ARCHBISHOP OF UTRECHT, the Most Rev. Andreas Rinkel, lays cornerstone for new building to house seminary of Old Catholic Church in Amersfoort, Holland

Committee on World Relief and Church Co-operation has stretched out a sisterly hand. In a swing from the Far East to Eastern Europe, the Episcopal Church is helping young men, and some of the young women who will work with them, to go to seminary, as well as providing seminaries for them to go to.

In the Philippine Islands aid is direct and personal. The Philippine Independent Church (FORTH, November, 1955, page 19) has no seminary of its own, but sends its candidates for ordination to Episcopal St. Andrew's in Quezon City. Last year twenty-two PIC students were enrolled. Although most of them are from homes battered by war, seven were able to pay all their expenses at seminary. The rest, however, required full or partial scholarships.

In addition to the aspirants who are taking the standard five-year course, St. Andrew's conducts at least one two-month refresher session each year for Philippine Independent priests who received their theological training elsewhere. By extending not only a welcome but scholarship help as well, the Episcopal Church is strengthening her bond with this strategically-placed young Church.

It is only a longish subway ride from National Council headquarters on Fourth Avenue, New York City, to St. Vladimir's Orthodox Theological Seminary on West 121st St.



World Council of Churches

SCRIPTURE is read by students during meals at St. Sergius' Orthodox Theological Institute in Paris (Forth, April, 1955, page 26) which receives yearly aid from Good Friday offering

But a glance into the jewel-box seminary chapel or a meeting with a flowing-haired, bearded priest gives the average Episcopalian a sensation of standing on exotic ground.

Actually St. Vladimir's is an up-to-date school whose mixed Slavic-American flavor becomes more pronouncedly American every term. Its president and professor of pastoral theology is the Most Rev. Leonty, fragile, eighty-year-old Russian Orthodox Greek Catholic Metropolitan of All America and Canada, who began his ecclesiastical career in Czarist Russia in 1895. Conversely,

its instructor in liturgical practice is a young priest who was born in expenses of European refugee student-umbia University.

Though principally an institution of the million-member Russian Orthodox Greek Catholic Church in North America, St. Vladimir's is open to candidates for the priesthood from any branch of the Orthodox communion, which includes nearly three million residents of the United States.

Founded in 1937, the seminary still needs outside assistance, but its requirements dwindle every year as American Orthodox parishes grow stronger, better able to support a theological school, and more cognizant of the necessity for clergy trained in one. Currently the Episcopal Church's annual grant to St. Vladimir's goes chiefly to pay the expenses of European refugee students.

A sea and a channel away, at 93 rue de Crimée in Paris, thirteen Russians, thirteen Greeks, seven Serbs, a Bulgarian, two Americans and a German spent the 1955-56 academic year at another pan-Orthodox seminary, the Orthodox Theological Institute of St. Sergius. Students here lead lives on a monastic pattern, beginning with Morning Prayer at seven, ending with Compline at ten, listening to readings of the lives of saints and church fathers at meals. St. Sergius is a center of Orthodox scholarship and many students with-

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VESPERS are said in chapel at St. Vladimir's Orthodox Theological Seminary in New York City. Seminary is open to any branch of the Orthodox communion, has number of refugee students.



REPAIRS are made on St. Thomas' roof. A year ago mission buildings were placed on huge sleds, moved into village from original site a mile away



ST. THOMAS' Church, Point Hope, will be put on furlough at the end of this month. Congregation



WALRUS is pulled onto beach to be cut up and shared. Below, Mr. Cox goes over sermon with lay reader-interpreter. Mrs. Cox's duties are primarily those of a housewife (*Forth*, January, 1955, page 8).



DAYTIME in winter is short, but school must go on. The school at Point Hope is run by government. Below, women have rummage sale. Plane makes frequent visits with mail, and a steamer comes once a year.





Northernmost Mission

Point Hope is Eskimo community north of the Arctic Circle, but it resembles the average parish "outside"

and under snow when the Rev. and Mrs. Rowland J. Cox return from the entire Point Hope population of about three hundred Eskimos.



POINT of community life is St. Thomas' Church, where acolytes help for worship. Below, the Rt. Rev. William J. Gordon, Jr., Missionary, fuels his plane before taking off to visit another northern outpost.



ARCTIC AUTO transports Coxes, who raise own dogs, to St. Thomas' outstations at Kivalina and Point Lay. Mr. and Mrs. Cox are currently on U. S. speaking tour.



Episcopal Church Photos

CHAPEL at Windham House, women's graduate training center in New York City, is focal point of communal living. Members of the summer session keep school tradition of leading daily prayers.

CONFIDENCE AND "COMPETENCE"

Summer Training Session Helps Women Approach Church Jobs

By Kitty G. Haworth

THE young woman took another sip of coffee and thoughtfully said, "This summer has been a unique opportunity . . . in helping me to know how best to approach my parish job this fall." She went on, "Not only the formal teaching but the chance we've had to learn from one another's experiences has given me real help toward meeting the demands of my job."

The young woman speaking was one of the twenty-seven women enrolled in the four-weeks' training session held this past summer at Windham House, the Church's graduate training center for women workers in New York City. She was one of the several who had held no previous church job and was not even sure that that was what she wanted. By the end of the four weeks, she had not only reached a decision but had applied and been accepted for a parish position in Christian education.

Her experience was not unlike



INSTITUTE in leadership training acquaints members with situations they may face in daily life in parish. The Rev. William J. Coulter (right), Associate Secretary in the Christian Education Department's Leadership Training Division, takes role in skit to demonstrate situation.

• Assistant to the Director of Promotion, MISS HAWORTH is a special FORTH correspondent.

that of other trainees. At least two others, among the twenty-seven, were without definite reasons for enrolling in the summer course. Neither had ever been involved in a church job. At the end of the session, one was considering an offer of an apprenticeship in parish work; a month later, the other accepted a position as a director of Christian education.

Of the remaining twenty-seven, almost one-half already held church jobs, though a fourth of these had no previous formal religious training. Most of the other half were preparing to enter church work in the fall, either as apprentices or Christian education leaders in parishes and college communities.

In its appeal to women in-the-field, to those about to enter, and to those undecided about what they have "to give," the training session is indeed proving to be a unique opportunity. As a resource center for women workers, it provides tools and techniques, sending them back into parishes and college communities better equipped for the jobs that confront them. As a recruitment center it answers a dual need—helping women to find their place in the Church and helping the Church to discover potential women workers.

A third and less tangible value is the impact of the session on the women themselves. With the thesis that a knowledge of subject matter and the use of methods is not enough in church leadership, the session's

program puts emphasis on the development of self-understanding. In the context of group living, the women become better aware of their own abilities and limitations and thus reach a deeper understanding of others in the group. As they live together, worship together, study together, they become more sensitive to others' needs, both as a group and as individuals. Such intensive experience in group life is invaluable for their future work as church leaders.

The preliminary step in the development of group sensitivity is provided by the first week-end of the session. Patterned after the familiar parish life conference, this two-day session endeavors to reveal to members the true nature of the Gospel and the Church. It is, ideally, a faith experience. A perfect follow-up to it is the Institute in Leadership Training, held this summer on a three-day basis, the shortest and most intensive in the history of Christian education.

Both these experiences act as a springboard for the academic teachings of the session, Bible, apologetics, and Christian education. They help provide the link between the learning in the classroom and the actual life and purpose of the Christian.

Put into motion by an interdepartmental committee of the National Council, the four-weeks summer session was designed to train potential workers in parish and

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COURSE in apologetics, is taught by the Rev. Frederick Q. Shafer of Scripps College, Calif.



HARMONICA-PLAYING deaconess provides a few lighter moments in intensive schedule



SNACK-BREAKS between classes offer opportunities for talk among members of summer session. Director of session, Johanna Mott, sits with her back to the open window. Elizabeth C. Beath, national United Thank Offering Secretary, sits next to the chaplain, the Rev. Charles P. Scott. Jane K. Mees, secretary to the Bishop of Haiti, is right.



Typhoon-fanned fire left only rubble where stood St. Paul's church, kindergarten, rectory

A MAJOR disaster struck the Diocese of Tohoku, Japan, late this summer when St. Paul's Church, kindergarten, and rectory at Odate were reduced to ashes by the fourth major fire to ravage the city since the end of World War II. Fanned by the strong winds of a typhoon the fire spread rapidly through the commercial section of Odate, totally or partially ruining 1,321 buildings and leaving five thousand homeless.

St. Paul's Parish has suffered seriously in the loss of its physical plant, especially since the majority of its members were only beginning to recover from the damages caused by last year's holocaust. The buildings lost in this year's fire, valued at more than \$30,000, all were built under the leadership of the Rt. Rev. Norman S. Binsted, first Bishop of Tohoku and present Missionary Bishop of the Philippines (page 8).

St. Paul's had recognized the need for building a new kindergarten even before the fire, since the old building was inadequate for the more than two hundred pupils in attendance. Some funds already had been raised for this purpose. On learning of St. Paul's loss, the *Nippon Sei Ko Kwai* immediately sent aid. With this beginning and further pledges the parish plans to proceed with the new kindergarten. The building also will provide worship facilities and temporary living quarters for the rector, the Rev. Nathaniel S. Sasaki, and his family.

Ashes are All That Remain Of St. Paul's Parish, Odate

Mr. Sasaki and his wife are now living as guests of the Methodist minister in Odate, and their six children are living with parishioners.

St. Paul's parish, organized as a mission in 1905, has eighty-five baptized members and forty-five communicants, a gain of nine baptized

members and nine communicants during the past year. Mr. Sasaki was appointed to the parish in 1933. During World War II, with the support of the parish, he refused to give the church to the Japanese Army for use as a storehouse. As a result, his food ration card was confiscated and his permit to work cancelled. St. Paul's, however, remained open for

worship and neighbors shared their own limited food with the Sasaki family.

In 1954 Mr. Sasaki was a delegate from Japan to the Anglican Congress in Minneapolis, Minn., and served as temporary rector of St. Peter's Japanese Mission in Seattle, Wash.



RECTOR of St. Paul's, the Rev. Nathaniel S. Sasaki, shown with three of his six children, refused to capitulate to Japanese Army during World War II, was delegate to Anglican Congress

A Thousand Miles On Foot

In the Northern Philippines

WILLIAM HENRY SCOTT, a teacher in St. Mary's School, Sagada, better known as "Scotty," last summer completed his one-thousandth mile of hiking in the Mountain Province of northern Luzon. This hiking has taken him across some of the most beautiful and most tiring terrain in the world, through rivers and valleys never seen by white men before, and into the homes of mahogany-skinned tribesmen whose chests are still decorated with tattoos commemorating the taking of human heads.

Travel is not easy in the Mountain Province; except for one switch-back highway which goes snaking across it from north to south, transportation consists simply of the human foot.

But if the trails are difficult, the traveller at least has no worries about hotel reservations—because there are no hotels. Instead, every house is a kind of inn and every Igorot a kind of innkeeper, for the Filipino expects to feed anybody who happens by his door at mealtime. Scotty thus travels light, taking neither porters nor provisions with him, and accepting such bed and board as are offered. In this way he has learned at first hand native housekeeping arrangements, the flavor of fermented meat and a variety of insects, and has won his way into the Igorot heart to boot.

The Mountain Province today is a land of startling paradoxes. The people themselves have developed only the most primitive arts and crafts, yet have performed engineering miracles in hanging their rice terraces tier on tier up the inhospitable slopes of some of the world's most precipitous mountains. Blaring phonographs and an occasional radio can be heard in tinclad billiard halls frequented by farmers whose plowing techniques involve nothing more than a wooden tool that looks like an overgrown spoon.

In villages where Christians make the valleys ring with paeans of praise in four-part harmony, there are those who still do not know their Master and who settle tribal grievances with cold steel.

In the amelioration of such spiritual serfdom, the Episcopal Church has played no insignificant part in the past half century. Worship and education have gone hand in hand in leading the Igorot to an awareness of his being one of the children of God. The Mission's churches and schools have produced native clergy who themselves have sons studying for the priesthood, and the only Igorot ever to be made a Guggenheim Fellow is a member of the first graduating class of an Episcopal high school in the Mountain Province. It is in this high school that Scotty daily faces the young mind of the modern Mountain Province, an experience as thrilling as exploring the Province of the past.

Scotty's travels have all been unofficial—that is, they have all been made on week-ends and during regular vacations. The incentive for this hiking has been to become more familiar with the ways of life of the people among whom he works, "to see what makes them laugh and what makes them cry." Scotty explains his purpose by saying, "The pagan heart is sick and hungry for a Creator it does not even know. The missionary is a kind of explorer searching for paths through the darkness engulfing that heart by which our Saviour can enter in. If he does not understand the language and the customs in which that yearning is expressed, how can he hope to help?"

In implementing this conviction, Scotty spends much of his free time in the homes of native clergy, discussing the problems of a young Church in a pagan environment. His study of that paganism itself began even before he left the United States—in the libraries containing



Missionary teacher with a hiking hobby

what little has been published on Mountain Province religions.

Continuing that study in the field, he has sent hundreds of pages of reports, notes, and maps to anthropologists and linguists in the States and in the Philippines. His neighbors have responded warmly to his interest in them.

Scotty tries to emulate Filipino hospitality by feeding anybody who comes to his door, so if you should visit Sagada and don't mind eating the rice and simple vegetables of the Igorots, drop in for dinner. You are just as likely to be seated next to a bishop as to a naked savage clad only in G-string and headax. And maybe you'll get a taste of some of the best rice wine in the Mountain Province.



TRIPS through Mountain Province bring William Henry Scott close to people he serves



MOVING consecration service took place in Madrid. Left to right are the Most Rev. James McCann, Bishop of Meath, the Church of Ireland; the Rt. Rev. Reginald Mallett, Bishop of Northern Indiana; the Rt. Rev. Santos Martin Molina, new Spanish bishop; and the late Bishop Keeler.

On September 25 the Rt. Rev. Stephen E. Keeler, for twenty-five years Bishop of Minnesota, died near Heidelberg, Germany, while making a semi-annual visitation as bishop in charge of the American churches in Europe. Bishop Keeler wrote this account of a consecration in the Spanish Reformed Church following his trip to Europe last spring.

Two American Bishops Participate In Historic Spanish Consecration

By the Rt. Rev. STEPHEN E. KEELER

THE consecration of the Rev. Santos Martin Molina, a native Spaniard, took place in the Church of the Redeemer, Madrid, on Sunday morning, April 29, 1956. Consecrator was the Bishop of Meath, from a diocese of the Church of Ireland. Two American bishops, the Rt. Rev. Reginald Mallett of Northern Indiana and myself, acted as co-consecrators. It was a service of great historic significance, and to understand the situation, we must go back just a bit into the history of the Spanish Reformed Church in Spain.

This Church and the Lusitanian Church in Portugal really came into being as the result of the dogma of the Infallibility of the Papacy proclaimed by Pope Pius IX in 1870. Many Roman Catholics in Europe could not accept it; and that dogma was the reason for the establishment of the Old Catholic Church in Europe. Many religious leaders felt that a more definitely Protestant reform movement was needed, and so in the instance of Spain the Synod of the Spanish Reformed Church was founded, and in the instance of

Portugal what is known as the Lusitanian Church was founded.

In 1889 a Synod of the Spanish Reformed Church approved and sanctioned a constitution of twenty-two articles in which it declared itself to be a branch of the Universal Church of Christ. That constitution makes manifest its proposal to continue in the ministry of the Word and the sacraments and maintains the triple order of bishops, priests, and deacons duly consecrated and ordained.

When they were founded, both the Spanish Reformed and Lusitanian Churches approached the Lambeth Conference of Bishops for affiliation with the Anglican Communion. At the time of that approach, the attitude of the Bishops in Lambeth was one of sympathetic concern, but they decided that since the Church of England is an Established Church, any relationship between the Church of England and the Church in Spain or Portugal would be thought of as having political implications and significance and would be resented as such.

The suggestion at that time was

made that the Church of Ireland, which is not an Established Church, might be thought of as sponsoring the Spanish Reformed Church and the Lusitanian Church, giving them ordinations and confirmations when and where necessary. Both Churches adopted an important agreement or concordat with the Church of Ireland which is in force today to the effect that while the Spanish Reformed Episcopal Church is without three consecrated bishops of its own, there will be associated with its bishop or bishops a provisional coun-

cil composed of three bishops of the Church of Ireland; and no agreement of a general and fundamental character undertaken by the Synod can be valid or put into practice without the approval of this provisional council of bishops.

It is through that agreement or concordat with the Church of Ireland that the line of apostolic succession for the Spanish Reformed Church has been guaranteed. All ordinations and confirmations have been at the hands of bishops provided by the Church of Ireland.

The Archbishop of Armagh (Ireland) is the authority through whom my work in both the Spanish Reformed Church and the Lusitanian Church has been carried on. The Archbishop of Armagh, feeling that the two Churches needed more frequent visits and support than the Church of Ireland can afford, turned to Bishop Sherrill expressing the hope that since I was in charge of American churches on the continent of Europe, I might, at the invitation of the Spanish Reformed and Lusitanian Churches, make visits to them. Hence my connection with these two Churches.

At the invitation of the Synod of the Spanish Reformed Church, I attended their meeting in October, 1954, when with the written consent of the provisional council of bishops in Ireland, they elected a Spaniard to be their bishop. Protestants in Spain should have the right to a native bishop, since ordinations and confirmations through an interpreter are rather difficult. The election of Mr. Molina was unanimous. He is a man who has been tried in the fiery furnace of suffering, and this, with the undoubted evidence of character and intellectual ability, marked him as a natural leader of his people.

A great deal of correspondence and diplomatic negotiations were involved in preparing for his consecration, and it was not until early April, 1956, that written and formal consent was obtained from the Provisional Council of Bishops in Ireland.

Bishop Molina has a very difficult task ahead, for the Spanish Reformed Church is an object of persecution at the hands of the Spanish Government. The Evangelical Seminary in Madrid was closed last January, and

continued on page 27

CHURCHMEN IN THE NEWS

Sherman Adams: A Feeling of Belonging

THE distinguished-looking gentleman with the neat iron-gray hair swivels his chair and gazes out across the White House lawn.

"Oh," he tells you, "the demands of my position here are so heavy that I'm unable to take any active part in church work.

"I attend St. John's—the one on Lafayette Square—but I retain my membership in my home church . . . participate very little here . . . like to, but you can see . . ."

He gestures, self-effacingly, with his shell-rimmed reading glasses.

At St. John's, the Church of the Presidents across Lafayette Square from the White House, you get a rather different story of the extent to which Sherman Adams, Assistant to the President of the United States, participates in church life in the nation's capital.

"For a man as busy as Mr. Adams is in government," says Donald W. Seaton, an Alexandria seminarian who was lay reader-in-charge at St. John's during the summer and early fall, "he has shown an extraordinary interest in the affairs of the Church.

"His participation is not the sort of thing you can detail point by

point, but you can gather from his questions that he keeps up with what is going on.

"He makes frequent appearances at the men's club, even though he may not stay through all the meetings, and he comes to congregational meetings.

"He is quite generous in his financial support and faithful in his attendance, but he prefers a fairly anonymous role in anything he does. Few people in the Sunday congregation seem to be aware that he's there. I've known lesser officials who have attracted more attention."

To this, vestryman Samuel Spencer, a Washington attorney, adds:

"He sits in the balcony and rushes right out as soon as the service is over. But, busy as he is, it seems remarkable to me that he comes at all as often as he does.

"I'm sure that Sherman Adams is a sincerely religious person who goes to church because he wants to do it—not just to make a show for political purposes or anything like that."

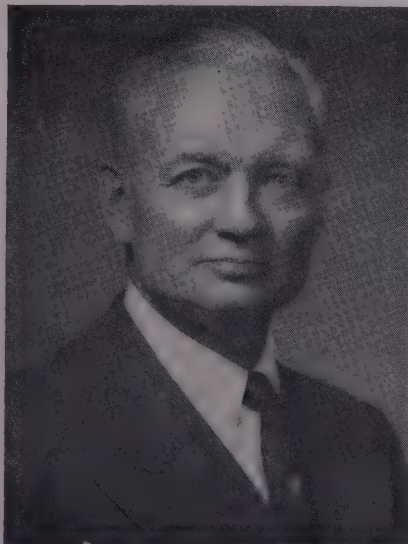
Modest Sherman Adams will acknowledge little more than that he attends St. John's. He'll mention too that he has read the Lessons at St. Thomas'—"Franklin Roosevelt's old church, you know"—but he likes better to talk about his work in his home church, the Church of the Messiah at North Woodstock, N.H.

He likes to recall that he was confirmed by the late Bishop James De Wolf Perry at St. Stephen's in Providence, R. I., his boyhood home. With special fondness he likes to recall how he sang as a boy soprano in the St. Stephen's choir and, years later, as a *basso profundo* in the Washington cathedral choir.

He sang in the choir too at the Church of the Messiah at North Woodstock, a resort village a mile from his present home in Lincoln, N.H., where he settled in 1923 after leaving Dartmouth College (and singing in the glee club there).

He served as vestryman and senior

continued on page 28



U.S. Army Photo

Sherman Adams
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OFFICERS for 1957 have been elected by the Woman's Auxiliary Executive Board meeting at Seabury House, Greenwich, Conn., Oct. 5-6. Chairman is Mrs. Lawrence Dorsey of Indianapolis, Ind. (center); vice chairman, Mrs. St. Elmo Coombs (left) of Pasadena, Calif.; and secretary, Mrs. G. Russel Hargate of Elyria, Ohio, a director at large of the Girls' Friendly Society.

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Some Important New Books

The Pulpit Rediscovered Theology by Theodore O. Wedel (Greenwich, Seabury, \$3.50)

Man in the Middle by James A. Pike and Howard A. Johnson (Greenwich, Seabury, \$2.25)

God's Word to His People by Charles Duell Kean (Philadelphia, Westminster, \$3.50)

Atomic Quest by Arthur Holly Compton (New York, Oxford, \$5.00)

Joy in Believing edited by Walter Russell Bowie from the spoken and written words of Henry Sloane Coffin (New York, Scribner's, \$2.95)

A Rebel at Heart by Guy Rogers (New York, Longmans Green, \$4.00)

The Communication of the Christian Faith by Hendrik Kraemer (Philadelphia, Westminster, \$2.50)

Kingdom and Church: A Study in the Theology of the Reformation by T. F. Torrance (Fair Lawn, Essential Books, \$2.60)

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Spanish Consecration

continued from page 25

on April 24th the British Bible Society, a Protestant association, was closed and sealed and all its Bibles and religious books confiscated on the absurd ground that it was a "clandestine organization." To quote an editorial in *The Christian Century*:

"These hostile acts demonstrated once more the total incapacity of the Franco Government to understand its responsibilities as a regime which needs the sympathy and support of the free world. It probably indicated also that the Spanish Government is not in fact sovereign within its own country, but is subservient to the medieval power of Roman Catholic clericalism."

An important book has recently been published entitled *The Oppression of Protestants in Spain*, by Jacques Delpech. It is not pleasant reading, but if one wishes to be informed on the religious situation in Spain, it is an excellent source book. The closing of the seminary and the British Bible Society, the sharp and hostile comments upon the consecration of Bishop Molina, the organized, bitter, and even cruel attacks by the hierarchy of the Roman Church in Spain forces Protestant leaders to feel that they are all related incidents in a long line of systematic persecution.

The loyalty and patience of the clergy and laity of the Spanish Reformed Church are phenomenal. A persecuted Church is always a strong Church, and through the suffering of the devoted adherents of the Spanish Reformed Church there will yet come many blessings from an overruling Providence. Those of us who love the liberty and freedom in a true catholic order cannot admit that there is anything final in the totalitarian claims and tyranny of a Papal dominated Church and State.

●
 DURING the weeks between Thanksgiving and Christmas, including Bible Sunday, December 9, the American Bible Society especially encourages Bible reading. A table of daily passages may be obtained by writing The American Bible Society, 450 Park Ave., New York 22, N.Y.

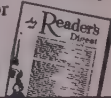
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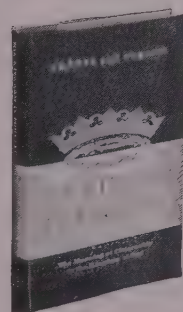
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Joins Laymen's Committee



ASSOCIATE DIRECTOR of the Presiding Bishop's Committee on Laymen's Work, the Rev. Carleton J. Sweetzer comes from St. Timothy's Church, Bishop, Calif., via a year's chaplaincy at Bellevue Hospital, New York City, to post formerly held by the Rev. George W. R. MacCray, now Executive Secretary of the National Council Speakers Division.

Churchmen in the News

continued from page 25

warden at the Church of the Messiah. When the church, a converted carriage house, threatened to collapse in the early 'forties, it was Mr. Adams who spearheaded a fundraising campaign to rebuild it.

Mr. Adams ran for Congress in 1944, was elected, came to Washington and was immediately fascinated by the cathedral choir. He applied for membership, survived the torturous audition, and was assigned to the bass section.

"It was a helpful and thoroughly pleasant experience," he said in an interview with *Etude* earlier this year, "particularly when it came time for the annual Christmas program.

"In those days the national cathedral choir gave a Christmas concert in the National Gallery, and the occasion was such that one could really let go as a *basso profundo*. I could always manage low C with some volume and was generally asked to take the double octave.

"This gave me a feeling of belonging."*

It was during this period, too, his first stay in Washington, that he gave the address at Woodrow Wilson Memorial Services at the Cathedral.

Mr. Adams served a term in Congress, then returned to New Hampshire to run successfully for governor. The rest of his political story—how he backed a bold Eisenhower-for-President movement in the State and came back to Washington on the Eisenhower White House staff—is well known.

Not so well known, except to a few like Mr. Seaton, Mr. Spencer, and the Very Rev. C. Julian Bartlett, former rector of St. Paul's, Washington, D.C., is the unspectacular devotion he has shown to his Church.

The latter, now Dean of Grace Cathedral, San Francisco, Calif., knew so much about it that he invited Mr. Adams to read the Lessons the Sunday before the formal opening of the Republican Convention in the West Coast city.

Mr. Adams, busy as he knew he would be with convention preliminaries, accepted.

The New Testament Lesson for the day (Twelfth Trinity) was found in the tenth chapter of the Gospel according to St. Luke, beginning with the twenty-fifth verse. It concludes with the words: *Go, and do thou likewise.*

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THE annual meeting of the House of Bishops will be held November 12-16 at the Pocono Manor Inn, Mount Pocono, Pa. A report on the meeting will be published in an early issue of *FORTH*.



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"Hearings" are Scheduled On Holy Matrimony

THE General Convention's Joint Commission on Holy Matrimony, which was directed by the 1955 General Convention to "study all canonical provisions relating to Holy Matrimony, hold hearings and take testimony thereon, and report fully thereon to the General Convention of 1958," has formulated a schedule for such hearings in conjunction with the next meetings of the eight provincial synods.

The Commission also has been instructed to "draw up a statement on Holy Matrimony in harmony with the Form of Solemnization of Matri-

mony in the Book of Common Prayer" including the "principle of nullity and how it may be safely applied."

Members of the Commission will be present at the next meetings of the Provinces to hear the viewpoints and suggestions of those who may be interested in its task. The Commission hopes that many members of the Church will attend the "hearings," but those who cannot may submit suggestions by correspondence to the Rt. Rev. W. Appleton Lawrence, 37 Chestnut Street, Springfield 3, Mass., chairman; John H. Denney, M.D., 28 South Second Street, Columbia, Pa., vice chairman; or the Rev. Gregory Mabry, 143 Bayway Ave., Bay Shore, N.Y., secretary.

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Summer Training

continued from page 21

college work and serve as a refresher course for those already in the field. Its multiple value to these women can be summed up by some of their voiced reactions.

One woman who had been in an administrative job as a Christian education worker in a large mid-western parish and had had no previous religious training said at the end of the four-weeks session:

"The information this summer was invaluable in giving me a feeling of confidence in the area of religious education. I had felt before, along with many laymen, a sense of my own inadequacy in dealing with matters of religion, and felt that it was something that could only be handled by the ones initiated into the 'mumbo-jumbo'—the professional church worker.

"During the summer session I began to feel that this job was no different from any other and that a person with a reasonable amount

Check Your Calendar

NOVEMBER

- 1 All Saints Day
- 6 Election Day
- 22 Thanksgiving Day

DECEMBER

- 7-9 Executive Board, Woman's Auxiliary, Seabury House, Greenwich, Conn.
- 11-13 National Council Meeting, Seabury House, Greenwich, Conn.
- 21 St. Thomas the Apostle
- 25 Christmas Day
- 26 St. Stephen, Deacon and Martyr
- 27 St. John, Apostle and Evangelist
- 28 The Holy Innocents

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of intelligence and the desire to learn could master the jargon and possibly in time be able to make a valuable contribution in church work."

Another young woman, equally inexperienced, about to enter a job as college worker under guidance of a clergyman said, "I had neither the time nor the money to take the full-fledged course of professional church training. After attending the summer session, I am greatly reassured."

A deaconess who would return to her work with the Indians in Arizona felt that she had begun to see more clearly the relationship between church school materials and the teaching of the Gospel.

The four-weeks' training session, now going on its fourth year, is still in an experimental stage. It is constantly being re-evaluated, both by its leaders and the members themselves. In this direction, there is a tentative plan to bring together again next summer, this summer's members who, after a year on-the-job, may have important ideas to contribute to the program.

The session may need to be lengthened in order to provide more time for individual study, it may need a larger staff, more academic courses, or different surroundings than that of a city the size of New York. But whatever changes it may undergo, the essential idea of a short-term training session is proving its worth.

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O GOD, the Father of Heaven,
O God, the Son, Redeemer of the world,
O God, the Holy Ghost, Sanctifier of thy people:

Hear us, we beseech thee, O Lord.

We, in communion with all thy saints in all ages, with patriarchs and prophets, with apostles and martyrs, with all who have passed from us into thy presence.

We, who are still striving to do and to bear thy blessed will on earth, adore thee, and offer to thee our praises, thanksgivings and supplications.

Hear us, we beseech thee, O Lord.

We pray thee to reveal to us

The gladness of thy service,

The beauty of thy perfect will,

The power of thy presence in our hearts.

Hear us, we beseech thee, O Lord.

Help us to forgive as we would be forgiven, dwelling neither in speech nor thought upon offenses committed against us, but loving one another as thou lovest us.

Hear us, we beseech thee, O Lord.

Make us of quick and tender conscience, that we may follow every suggestion of thine indwelling Spirit.

Hear us, we beseech thee, O Lord.

May no perplexity create in us an impatient spirit, no temptation lead us into sin, no sorrow hide thy loving will from us.

Hear us, we beseech thee, O Lord.

Gracious Father, Who willest us to cast all our care on thee, Who carest for us, preserve us from all faithless fears and selfish anxieties, and grant that no clouds of this mortal life may hide from us the light of the love which is immortal and which thou hast manifested to us in Jesus Christ our Lord, but that we may this day walk in the light of thy countenance, be guided by thine eye, sanctified by thy Spirit, and be enabled to live to thy glory.

Hear us, we beseech thee, O Lord.

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On Your TV Screen

The Golden Vehicles

By the Rev. DANA F. KENNEDY

It's not unusual to pay as high as \$32,000 to produce a two-minute filmed "commercial," an advertising man for a women's apparel company once told me.

Ever since, I have viewed commercials and the programs that accompany them with a certain new respect. The man made it perfectly clear to me that his company considered the money well spent. Scientific surveys had proved to the "hard-headed" businessmen of the company that their programs and commercials on radio and TV were the least expensive and most powerful means of doing a certain basic part of the job of selling their product to the public.

Such testimony by businessmen of their faith in radio and TV has been repeated many times. When you check and find that in 1955 companies and corporations spent millions in production of commercials and millions more for program and air time, you come to realize that radio and TV are indeed considered powerful media of information, persuasion, and the creation of goodwill. Entertainment is only the carrier of these purposes.

If the airwaves are valuable to commerce, why should they not be equally valuable to the Church of Christ? To be sure, there is an elusive difference in approaching the public with the Church and its message and in selling a product. This difference is the first hurdle which professional radio and TV men must clear when we turn to them for help in religious broadcasting.

Still the Church can obtain much of the same kind of benefit from broadcasting as that for which industry pays its millions.

What are some of these benefits which the Church can reap? Let us sample the experience of a specific diocese which has a well-planned and executed broadcasting program.

The Diocese of Michigan, under the alert leadership of its bishop, the Rt. Rev. Richard S. M. Emrich, and its promotion executive, John Chapin, has developed two weekly programs. One is called the Episcopal Service of the Air and features choirs and speakers from various sections of the diocese. The department of Christian education is responsible for the content, format, and participants of this program. This bespeaks the true insight of the diocese toward the function of the program. Concentrated work by the promotion department has put the program on nine stations so that

continued on page 34

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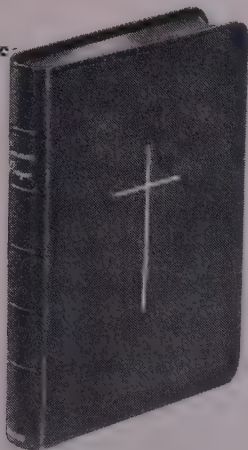
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On Your TV Screen

continued from page 33

every section of the diocese is within one of the broadcast areas.

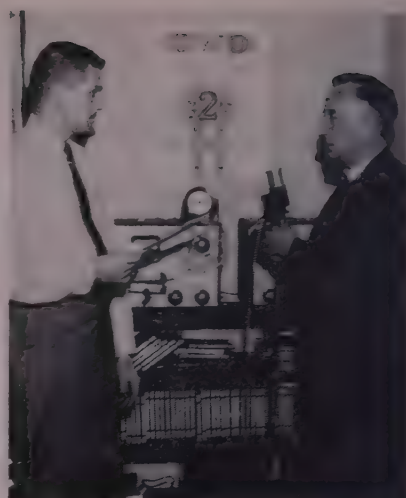
The other program is called the Bishop's Study. This is a lively discussion featuring the bishop, Mr. Chapin, Mary Durham of the diocesan Women's Auxiliary and a guest expert. This is on a fifty thousand watt station which covers the whole diocese.

In addition, St. Paul's Cathedral, Detroit, has its eleven o'clock Sunday service broadcast. Each year, also a Christmas Eve and a New Year's Eve service are televised.

All these programs are promoted vigorously. The results are mainfold and impressive:

The programs create an awareness of the existence of the Episcopal Church in the minds of the communities.

Listeners come to know and respond to the Churchmen on the broadcasts. Moreover, the Churches and the people on the programs are available to the listeners.



LEADERS in Diocese of Michigan's vital, pace-setting use of the airwaves are the Rt. Rev. Richard S. M. Emrich and John Chapin, diocesan promotion chairman

Over a period of time the programs impart a fund of information about the Church, its teachings, and its concern for souls.

Over all and through all, *Christ's Gospel is taken through closed doors into the midst of the homes where the people live.*

The result is a better climate of understanding and goodwill toward Christ and His Church in which the diocese and the parish can carry on a ministry of evangelization.

These results are being discovered anew each week in other broadcast-minded dioceses. The Diocese of Albany with its Cathedral Hour, the Fourth Province with its Episcopal Hour, and Rhode Island with its Episcopal Church Presents are but a few examples. Space prevents any enumeration of the many local broadcasts. Suffice it to say that the noble army of religious broadcasters increases daily, as more and more the Church comes to realize, as has business, the golden vehicles of communication it has in radio and TV.

THE National Council's Audio-Visual Division is asking Churchmen everywhere to submit 35mm color slides of all phases of the Church's life to its new slide library at 28 Havemeyer Place, Greenwich, Conn. The Division will pay \$1.00 a slide for individual color originals or 50 cents a slide for commercial duplicates of the original.

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Aid to Seminaries

continued from page 17

out thought of vocation enroll to study in its atmosphere of spiritual freedom under the superb scholars assembled on its staff. Despite the limited funds available for their salaries, St. Sergius' professors, many of them refugees, are renowned in academic circles throughout the world.

Born in exile of refugee Russian parentage thirty-one years ago, St. Sergius' Institute came unscathed through World War II save for the loss of a few Hebrew library books seized by anti-Semitic German soldiers. It has always relied for its life upon ecumenical support, and in turn has contributed enthusiastic leaders to the World Council of Churches movement. The Institute has played host to tradition-shattering inter-faith conferences in which Roman Catholics have participated with Orthodox, evangelical Protestant, and Anglican Churchmen.

To the north, in Amersfoort, Holland, a solidly built archbishop, vested in a cape and cotta enriched with rare lace, laid a cornerstone last April. He was the Rt. Rev. Andreas Rinkel, Old Catholic Archbishop of Utrecht, and the building was the new seminary of his Church.

Where most seminaries are plagued by lack of space, the Old Catholics had a reverse problem. Their school was a huge, fuel-consuming monster, demanding herculean labors of maintenance. The new building is smaller, compactly designed for modern living and productive work.

Old Catholic churches were hard-hit by the European phase of World War II, and rebuilding them must be a major part of the Church's program for years to come. Parishes are loyal and growing, but still too sparse to deal single-handedly with the construction projects that loom ahead. Archbishop Rinkel describes himself as a "beggar" for his Church, but he is a welcome beggar whom his co-communicants abroad will never turn away.

August, dynamic Jovan Velimirovic is a bearded giant with the resonant voice that gives a quality of organ music to the a cappella singing of the Orthodox Slavs. He is a

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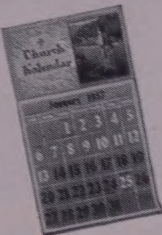


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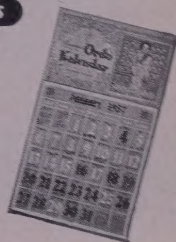
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Aid to Seminaries

continued from page 35

priest who has refused a bishopric. Instead he presides, as rector, over the seminary of the Serbian Orthodox Church at Racowica, near Belgrade, Yugoslavia, pitting prayers and personality against poverty.

The old monarchy subsidized the Church, but Tito put a quick stop to the practice. With this important source of revenue cut off, and a national economy disrupted by war, flood, and drought, salaries of Serbian Orthodox priests have sunk to a level of twenty-five dollars a month, augmented only by social security benefits. Despite this lack of financial promise and the fact that most Serbian Orthodox priests live hard lives of grinding responsibility in rural parishes, the seminaries are swamped with applications. Most of them are from boys under fifteen who want to get in five years of study for the priesthood before their two of compulsory military service. They are desperately needed. A thousand Serbian Orthodox priests were killed in World War II, and they must be replaced at the same time normally vacant pastorates are filled.

Foreign aid has made a life-and-death difference. Rector Velimirovic points laughingly to the cassock he wears, the pigs on the seminary farm, additions being made to the white-washed buildings, food cooking on the seminary stoves, studying boys sent by scholarship funds. All are "ecumenical"—part of them Episcopalian. In return, the rector says, "We have nothing to give but our prayers. But this we can and will do."

The Episcopal Church recognizes that, in the final analysis, priests of their national churches must keep Christianity alive in many countries. The better-trained, the more numerous they are, the stronger the Churches will grow. In turn, we, too, will be strengthened, through prayers in languages most of us cannot understand, framed in liturgies of unfamiliar beauty.

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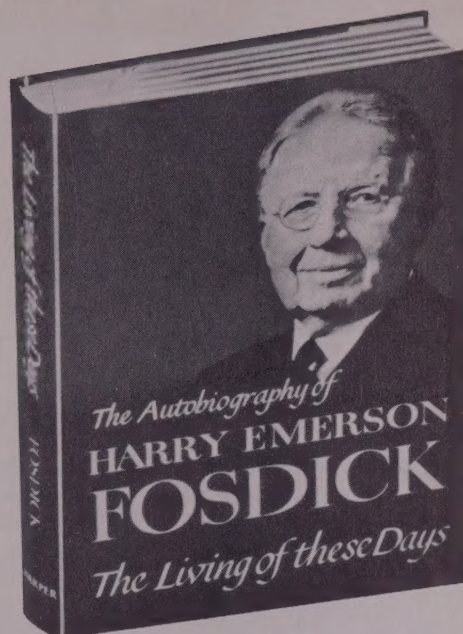
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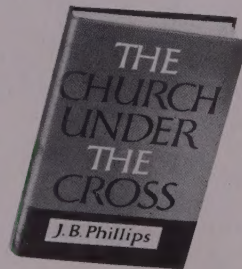
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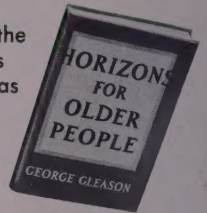
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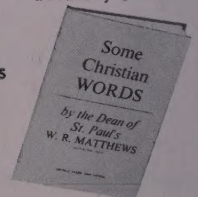


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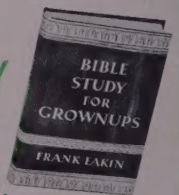
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